THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The enthusiasm which lifts a man out of himself, which makes him forget for a time his own petty affairs, and fills his mind with other thoughts, and his heart with other affections, hopes and desires, is a good which by its mere presence will overcome much evil."

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THE RESURRECTION OF THE BODY.

INASMUCH as all true religion is based upon the doctrine of the resurrection, that doctrine must of necessity be of the utmost importance to the whole human family. It is so mysterious in its character that there is no possibility of arguing it from the standpoint of natural theology; the doctrine is one entirely of revelation. Resurrection in Christian theology means a reuniting of the spirit and body in a future state of existence.

In the early Hebrew scriptures we find no direct traces of any such doctrine, not even in the teachings of Moses, the great lawgiver of Israel; but, according to many students of those scriptures, his writings contain intelligible intimations of immortality, and would seem to presuppose that the resurrection was a generally adopted article of religion in his days. Our Lord Himself deduced arguments from the writings of Moses to confute the Sadducees, who denied the resurrection of the body (see Matthew 22: 31, 32 and Mark 12:26, 27), while St. Luke informs us that Jesus Christ made the assertion that Moses had showed at the bush that the dead are raised (Luke 20:37, 38).

As far back as the days of Abraham there was some knowledge of a future life, for the inspired apostle Paul, in writing to the Hebrews, told them that Abraham accounted God able to raise up Isaac from the dead (Heb. 11:19); and he also said that the fathers had sought a better country, that is a heavenly, and that God had prepared for them a city (Heb. 11:16). He further pointed out that Moses chose rather to suffer affliction with God's people than to en-

joy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, because he had respect to the recompense of the reward (Heb. 11: 25, 26). After enumerating various examples of faith, the apostle added in the same chapter, "others were tortured, not accepting deliverance, that they might obtain a better resurrection."

A future existence was evidently an accepted doctrine in the days of Job, for that patriarch foretold the resurrection of his body, and made full confession of his faith in his Redeemer in the beautiful language we find recorded in chapter nineteen, verses twenty-five and twenty-six: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Later on the sweet psalmist of Israel thus prophesied of a future resurrection, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Psalms 17:15.) The following words of the prophet Isaiah show that he also was not ignorant of this doctrine: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces" (Isaiah 25: 8). And again, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isaiah 26:19). The language of Daniel in this connection is very explicit, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel 12: 2, 3.) The prophet Ezekiel, too, typified the great resurrection in his vision of the valley of dry bones (see chapter thirty-seven of his prophecies), showing that in his day the idea of a bodily rising from the tomb was a recognized one.

Thus we see that the doctrine appears to have grown clearer and clearer until, at the advent of Jesus Christ in the meridian of time, the belief in a resurrection had become an established article of faith among the Jewish people, being disputed only by the sect of the Sadducees. Our Lord and His apostles made this doctrine one of the main points of their teaching, and thus the Savior gave it the full sanction of His authority. On one occasion He styled Himself "the resurrection and the life" (John 11:25), and on another He said to the Jews, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his (Christ's) voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.) The apostles taught that the resurrection was connected with and dependent on Christ (Acts 26:23; I. Cor. 15, and I. Thess. 4:14.) The New Testament is replete with this doctrine, and the passages in which it is contained can

be easily and profitably traced, but I would refer to the following in addition to those already quoted: Acts 17:18, Acts 26:8, Phil. 3:20, 21; I. Thess. 4:16, 17; Rev. 1:18.

At the commencement of this article the doctrine of the resurrection was termed a profound mystery, and we must admit that it cannot be otherwise, when we consider the effects of the death of the body, and its subsequent decay into dust. Mortal remains have everywhere crumbled away, leaving very often no traces whatever behind them; while in not a few instances some portions of such remains have found resting-places far removed from other portions. These and many other such difficulties, as to the reuniting of the material particles of the present body, have proved to be such formidable stumbling blocks to many persons that, while they do not withhold their general assent to the doctrine of a resurrection, they can only reconcile such with a spiritual and not a bodily one, thus leading them to conclude that the language of scripture in this connection must be taken figurately rather literally. It has not infrequently been asserted, and with reason, that the mysteriousness of a truth is no good ground for its rejection. Many of the facts we daily come across are mysterious, and yet we can neither deny nor reject them. With God nothing is an impossibility. In Genesis 18:14 we read that the Lord, in speaking to Abraham and reproving Sarah his wife for her want of faith in the matter of her having a son born to her, said, "Is anything too hard for the Lord?" The prophet Jeremiah realized this wonderful power of God, for in his prayer he said, "Ah Lord God, behold thou hast made the heavens and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee." (Jer. 32:17.)

A spiritual resurrection, of which mention has been made above, would seem to be a contradiction in terms. The soul of man is composed of a mortal body and of an immortal spirit, called in Genesis "the breath of life." We read as follows: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2:7.) When the immortal spirit leaves its tenement, the body dies, is buried, and returns to the dust; but as the spirit cannot die, it is difficult to understand how it can undergo a resurrection. It is always fatal to all scripture doctrines to spiritualize away the meaning of the plain assertions therein made.

In St. Paul's days the same difficulty, which many now experience in the matter of a bodily resurrection, was doubtless both felt and expressed, for we read of him asking King Agrippa why it should be thought incredible that God should raise the dead. (Acts 26:8.) Later on, as we read in I. Cor., fifteenth chapter, he gave some indication of what the resurrection of the body would be like. The actual manner in which the wonderful change in the human body is to be accomplished is, and always has been, past man's under-

standing, consequently the inspired writers have illustrated it in figurative language. St. Paul, in the thirty-fifth verse of the fifteenth chapter of his first epistle to the Corinthians, seems to imply that there were those who wished to know how the dead were to be raised up, and with what body they would come. In reply to these queries he told them that the body was like a grain of seed which could not be quickened except it died, that it was not the body that should be that was sown, but that God would give it a body as it pleased Him, and to every kind of seed its own body. That which is to be raised, therefore, is to consist of the same atomic materials as that which died, the identity of each individual being fully preserved, and never could one kind of flesh mingle with another in the resurrection. The germ of the old body would be developed in the new, while at the same time the vile body would become a glorious body like to Christ's own. It will undergo certain purifying changes which will fit it for immortality and for heaven. In the case of those who may be alive at our Lord's advent, the same wonderful change in their bodies will take place. St. Paul's words in this connection are as follows: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I. Cor. 15: 51, 52.) Here it is very clearly stated that it is the mortal bodies of those who are not sleeping the sleep of death that are to be suddenly changed, as well as the dead bodies that are to be resurrected.

It is as well to bear in mind that the above references to the resurrection, and to the glorious changes that will occur in respect to all mortal bodies, by which they will put on immortality, have relation only to God's faithful and righteous children, both dead and living. As to the future condition of the ungodly and wicked, the scriptures seem silent beyond the statement that they will be resurrected, and that they will receive such punishment as the just and merciful God may see fit to pass upon them; for in the book of Revelation we read that all the dead, both small and great, are to stand before Him, in order to be judged according to their works. (Rev. 20: 12, 13.)

By no means identical are the views that have been expressed by theological writers as to the different periods of resurrection. Some have thought that there will be one general resurrection at the end of time, and others that there will be two resurrections, one of the just and the other of the unjust. The usual view would seem to favor only one resurrection, when small and great are to stand before the judgment seat of Christ. Such, however, appears to be opposed to the general teachings of scripture, wherein we find at least three periods of resurrection mentioned. According to St. Mark, the first of these periods occurred at the resurrection of our Lord. He was the first-fruits of them that

slept (I. Cor. 15: 20), but after His resurrection, "many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27: 52-53.) That resurrection, which included only the saints of God, is past, and may be the one to which the prophet Isaiah alluded when he wrote, "Thy dead men shall live, together with my dead body shall they arise." (Is. 26: 19.)

Two other periods of resurrection are still to take place, according to holy writ. These are known as the first and second resurrections of the future. The former is to occur at our Lord's second advent in glory. In St. Paul's magnificent description of the resurrection (I. Cor. 15), he showed that an order of precedence is to be maintained. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming." (Verses 22, 23.) In writing to the Thessalonians about the coming of the Redeemer, the same apostle told them that those who were alive at the time would not prevent those who were in their graves, and he added as follows: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I. Thess. 4: 16, 17.) Here we find a definite statement made, that at this second coming of the Savior a resurrection of the righteous dead, and a raising of the righteous living to meet the Lord in the air, are events that are to take place. Thus will be ushered in the great millennial reign of Christ upon the earth. This is known as the first resurrection of those who died after our Lord's own resurrection, and only the righteous dead are apparently to take part in it. St. John the Revelator informs us in the twentieth chapter of his book of Revelation that Satan is to be bound during the thousand years of the millennium, and that the righteous dead shall be raised and shall reign with Christ for the thousand years. In verses five and six we read as follows: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." His vision of the final resurrection, and of the judgment of the great white throne, when the dead, small and great, are to stand before God, is described in the eleventh and subsequent verses of the same chapter. This event is to occur after the thousand years are over (verse 5), and is the second resurrection.

The practical question for us is, How can we be among those blessed and holy ones who will take part in the first resurrection? The answer to this is given by Christ Himself. "The hour is

coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (i.e., condemnation)." Here the issue of life and death depends upon our conduct in this world. That is going to be the true test by which we are to be judged. Fortunately it lies within the power of each one to do good. It is not a show of religion, nor crying Lord, Lord, nor regular and continual attendance at religious services, nor giving a mere mental assent to the great truths of the gospel, and calling one's self a believer, that will bring us to partake in the resurrection of life. All such are doubtless quite right and proper in their way, but without doing good they go for nothing at all. The one who does good is the one who does unto others what he would they should do unto him; who is always perfectly upright and honest in all his dealings with others; self-denying and useful to all who may need his assistance—in short, one who tries to make those with whom he may come into contact both better and happier, and by his example and influence in his own family leads his children to become upright, useful, God-fearing men and women, and kind-hearted to all around them. There are always the hungry to be fed, the poor and distressed to be aided, and the degraded and lost to be rescued; and when all such actions are recorded in the book of life, we have our Lord's word for it that those who have done good shall come forth in the resurrection of life. Let us remember that all is not over at death, but that a new life will follow of either happiness or the reverse. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II. Cor. 9: 6), and will attain to a far happier and more exalted condition in the eternal life that is to follow the few years of our earthly existence.

Boulogne-sur-mer. R. M. BRYCE-THOMAS.

THE POWER OF EXAMPLE.

NOT only do mortals have a high opinion of the worth of example, but the Savior Himself has shown His belief in its value by the use He made of it in His life. He knew that in order to establish the principles of His gospel He must teach the people the way to go by going through the way Himself. He did not stand aside and tell them that they should perform certain acts. He performed the acts Himself and then said, "Follow me." A striking instance of this characteristic of His life is given by His baptism. John the Baptist considered that he was unworthy to baptize the Savior and also that, since the Savior was without sin, He needed no baptism for the washing away of His sins. He spoke thus to the Savior, who, knowing that the ordinance must be established, com-

manded John to take Him down into the water, saying, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

The lives of human kind also prove that example is one of the fundamental principles which affect human activity. Human beings are either leaders or they are followers. Strong men impress their fellows with the unspoken command, "Follow me"—weak men cling to others with the hesitating words, "Lead and I follow." The great minds set the example—the lesser minds follow the example set.

In no organization are the members so weighted with the responsibility of leading a life of example as in that of the Church of Jesus Christ of Latter-day Saints. Whether the member be a man, or a woman, a boy or a girl, this responsibility is in all cases equally binding. The holding of an office does not increase materially the obligations of the individual, for they who have no official position are accountable for the life they live as are those who carry the burdens of the ministry.

One may ask, "Why is every member obliged to be an example worth following? Why must a person, especially if he is not a leader of the Church, walk as if there were many eyes constantly observing him? I am not essential to the welfare of the Church—if I do exactly as I please it will not affect the lives of others!" There at least four ideas which may be offered as answers to this question. The first idea which opposes the question is that one should do right for right's sake. The second idea which urges that one must be an example is that the Church is judged largely by the individuals who have membership in it, and the members ought, therefore, to live up to the teachings of the Church in order that it may not be misjudged. The third idea which hinders belief in the thoughtless freedom of the individual member is that all men are greatly influenced by the thoughts and acts of their fellows—what one does, whether good or bad, others are apt to do. The fourth idea which argues strongly against such irresponsibility is that, in truth, men are their brothers' keepers. A man's life must be such that its example will bring no temptation to another person; it should be one that will inspire confidence in the man himself, in his opinion and in his judgment.

In no way may men become better than by doing right simply because it is right. In no other way may avarice, hate, and falsehood be banished from the earth. If a man loves his neighbor because he is his neighbor, and not because he owns a five thousand dollar automobile, avarice will soon lose its sway. If a man relieve his friend who is in distress, without hope of gain or thought of reward, human kindness will so spread that hate will be crowded from our boundaries. If a man speak the truth to his fellowmen as he speaks it to himself—if he speak the truth for the love of truth, regardless of the cost, then will falsehood in all its hateful forms be thrust down by love and human trust.—*Young Woman's Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 14, 1912.

EDITORIAL.

THE TRIALS OF LIFE.

THERE are few people whose lives are entirely free from trials of one kind or another. With some they may be comparatively trifling, hardly worthy of the name; with others, they may appear great, and even terrible. Many different views are entertained concerning such experiences. Some look upon them as misfortunes, pure and simple, while others regard them all as wisely ordered and ordained for the education and everlasting benefit of those who encounter them. As is usual in such matters, both extremes of thought are doubtless wrong. Trials and adversity cannot be truly said to be experiences that are without value, for they often prove educative in a very high degree. Neither can they be said in their entirety to be of Divine ordination, for many of them are the result of our own actions. Seeing that such experiences are well-nigh universal, it is very desirable that we should, as far as lies within our power, endeavor to see them in a true light. We have for our guidance the views and experiences of many people, in different ages and conditions, who have met adversity in various forms, and have left on record their testimonies as to its effects in their lives. Above all, we have the inspired declarations of the servants of God, also many positive statements in His direct revelations, as to the Divine purpose in the lives of men, and the part that trials and afflictions occupy in God's eternal plan for the education and benefit of His children here on earth.

Many of the so-called trials of life are undoubtedly the result of our own indiscretion. A lack of common prudence is the source of much sorrow and misery in the world. A startling paradox that meets us on the threshold of our investigation of this question is that many people of low aims and inferior character are comparatively free from trials, while some whose aims and motives are of the highest order, and who are desirous of living up to the best they know, seem to be subject to many annoyances and afflictions. Although in the latter case there may be much that is disciplinary, or Divinely ordered, there is also probably a good deal that can be accounted for upon purely natural principles. Those who are indifferent to sacred things, or to the higher aims of life,

are often the possessors of a high order of worldly wisdom, which leads them to be extremely careful to live so as to secure the greatest amount of earthly comfort and pleasure. They find much satisfaction in the temporal order of things, and they study to use them to the very best advantage. They esteem health, comfort and wealth as the supreme things; they seek after them, and naturally reap the result of their labors. On the other hand, some who are actuated by the highest motives in life, persistently ignore and feel superior to the common aims and concerns of men, with the inevitable result that they fail to realize a degree of temporal comfort and success equal to that of their worldly-minded neighbors. If they pursue truth, virtue and goodness, they are certain to reap bountifully; but sometimes they fail to reap the temporal rewards because they have sown too sparingly. They are not so successful in worldly affairs because their attention has been centred elsewhere, and they have had too little regard for the laws that rule in the temporal world. These unsatisfactory conditions are often wrongly regarded as trials, whereas they are but the natural results of an unwise attitude towards life. This is not saying that it would be wiser to take an entirely opposite course; but merely that, while earnestly seeking after the spiritual and eternal things, it is necessary to have a proper regard for those that are temporal. Of the two extremes it is certainly better to prefer the spiritual to the temporal; but a due regard for both will be found to conduce to greater harmony in life, and thus remove many difficulties from one's pathway.

The laws of life and health cannot be ignored by any one with impunity. The elements have apparently no more regard for a good man than a bad one. If one will neglect to take proper rest and nourishment, or expose himself to the fury of the elements, it does not usually matter whether the occasion of his doing so be a noble and righteous one or the reverse. The probability is that he will suffer the natural consequences of his actions. Some good people have failed to recognize this fact; in their enthusiasm, they supposed that the material laws are always and necessarily subject to the spiritual ones. It is true that there have been instances, in modern as well as in ancient times, when the ordinary course of nature has been changed, through the operation of a higher law; but such interventions are rare and cannot safely be reckoned upon. If earthly conditions were subject to continual change, through the operation of higher laws, then there would be no probationary life—no test of faith or need of patience—for the whole fabric of life would respond to spiritual law and all persons and things would find their level here and now.

After discounting the annoyances in life that are directly traceable to a lack of understanding and prudence, there still remains a great residue that to human wisdom appears inexplicable. Yet many facts that have been fully demonstrated in the course of

human history shed a great deal of light upon the seeming mystery. It cannot be denied that the men and women who have influenced the world most for good have been those whose lives and characters were purified by adversity. If we will carefully trace the life history of those who have attained to great usefulness and lasting distinction, we will invariably find that they have undergone a thorough training in the school of stern experience. The grandest and most inspiring literature in the world depicts the conflicts of heroic souls, against overwhelming odds, battling resolutely for truth and right. The homage of the ages has been unstintingly tendered those who have dared and suffered valiantly for worthy ends. Indeed, the will and the ability to suffer for the right appears to be the supreme test of character. The poets who have given to the world the sweetest and most comforting songs have learnt in suffering the beautiful lessons they have given so freely. As only those are fitted to rule over others who have themselves truly learned to obey, so those who have themselves suffered are alone able to understand the sufferings of others and to be ministers of comfort unto them. It would, therefore, appear to be a fundamental law, deduced from centuries of human experience, that those who aspire to teach and bless their fellows must first learn bitter lessons, and then, having found and proved the immortal consolations for themselves, they are fully qualified to minister to those who suffer. It is also true that some of the greatest souls have testified to the expanding and purifying power of sorrow.

If we are to accept the testimony of the wisest and best people who have lived, we must conclude that the trials of life are essentially educative and helpful. In this fact is to be found a vindication of the Divine wisdom that has provided this great and admirable world as a school of experience for the human family. This earthly life is essentially one of probation or trial. We have learned through the gospel, as it has been restored to the earth, that we all existed as spirits before we came here, and that we left our heavenly home to come to earth, that we might gain experience here, and pass on to a higher existence when our earthly course is run. Here we have a wider sphere of action and meet with a greater variety of conditions than was possible in our former estate. Many paths now lie before us, and, as we are permitted to choose and act for ourselves, we can pursue the things that we desire most. We may aspire to the loftiest heights or sink to the lowest depths, and there are also infinite stages of progress that lie between. The universe is our eternal home. But there is no part of it that is not governed by law. To know the laws and purposes of God that pertain to the sphere we occupy, to love and obey them because we perceive them to be wise and good, is to be one in mind and purpose with God. That is the grand ultimate towards which we all are, or ought to be, moving. The

trials and sorrows of life are friendly guides to us as we advance on our eternal journey.

When we break one of God's laws, the resulting inharmony should be a reminder of the fact that we have acted wrongly. With our imperfect knowledge, under the pressure of circumstances, we often make such mistakes. If we assume a hostile attitude towards these friendly warnings—if we regard them as mere trials or crosses—then we must abide the consequences. This is the downward path, along which so many are traveling, which leads to much conflict and sorrow. On the other hand, if we will meet our trials and difficulties in a friendly way, trying always to ascertain the cause and learn the lesson, then all the experiences of life will be helpful to us. We will gradually remove life's difficulties by getting into closer harmony with eternal law and its Divine Author. Thus will we fulfill the purpose of our Heavenly Father in our lives and grow into a closer union with Him, which will lead to fuller knowledge and to perfect peace. Those who take this course, and resolutely pursue it, will never complain of their trials in life, for they will convert them into stepping-stones, by which to rise to clearer and truer views of life and duty, and thereby attain to higher experiences of peace and joy and harmony.

H. I.

MINUTES OF MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held in the Co-operative Hall, Downing Street, Manchester, November 10th, 1912. Among those present were: President Rudger Clawson, of the European mission; Elders Hugh Ireland and Fred R. Woolley, of the Liverpool office; Elders H. R. Ockey, E. E. Pinkney and C. L. Porter, of the Leeds conference; President Lafayette Jackson, twenty traveling elders and one lady missionary of the Manchester conference. Notwithstanding the inclement weather, there was a good attendance of the saints and friends.

The morning session commenced at 10:30 by singing, "The happy day has rolled on." Invocation by Elder D. D. Brockbank. Singing, "Redeemer of Israel."

President Jackson welcomed all present and expressed a desire that the Spirit of the Lord would attend us during the conference.

Elder Richard R. Haslam spoke highly of his experience in the mission field, and pointed out that a mere belief on Christ is not sufficient to gain an exaltation in the kingdom of God. Was grateful that he had been privileged to fill a mission.

Elder Benjamin Layton bore testimony to the truthfulness of the gospel of Christ. He had enjoyed his labors in the Manchester conference, and his testimony had been strengthened while laboring there. Expressed his appreciation of the many blessings he

had received while there and how he had been enabled to bear the trials that had crossed his path. He left his blessing with the saints and friends.

Elder Junius S. Embley said the better we live up to the gospel the greater blessings we will receive. Called attention to the law of tithing, and said it should be lived up to by the saints and explained to all investigators. He gave biblical proof that the principle applied to the people of God in all ages. Those who pay their tithing in the proper spirit will be blessed of the Lord. Bore testimony that the gospel had been revealed anew in these last days. Urged all present to seek after a testimony of the truth.

Sister Pollie Faulkner rendered very pleasingly the solo, "A Dream of Paradise."

Elder Edward T. Howard spoke upon the word of wisdom and the resurrection. Showed the necessity of maintaining clean, pure bodies that we might bring forth the same on the morning of the resurrection. The Spirit of God will not dwell in an unclean tabernacle. We must, therefore, be free from the sins of the world if we desire the choicest blessings of the Lord. We shall all come forth in the resurrection and be judged according to our deeds. He bore testimony to the restoration of the gospel and also that Joseph Smith was a true prophet of God.

Elder Fred R. Woolley showed how the authority of God had been taken from the earth and restored again through the instrumentality of the Prophet Joseph Smith. He proved from the Bible that the body will be brought forth after death in its original form, save that the blood will be replaced by spirit. We need have no doubt concerning the possibility of the resurrection. It will be brought about by the power of God, who will reward us all according to our merits. There is no church that believes and teaches more strictly according to the Bible than do the Latter-day Saints.

President Rudger Clawson felt that the Spirit of God was present. He rejoiced in the beautiful singing. The meeting had been beneficial and the promise of the Lord had been fulfilled in our behalf. Referred to the preceding remarks concerning the resurrection, and said there is nothing more beautiful than the body of man. He showed that the spirit of man did not die, but that it went on to progression; that it would be re-united with the body of flesh and bone once laid in the tomb. As considering these truths, how important it is for us to keep our bodies pure and free from the sins of world! If we would keep our bodies clean and pure we should have clean and pure thoughts and read good books. It would be well for all to accept the word of wisdom. Speaking of the evil of cigarette-smoking, the speaker read several statements of prominent educators who claim that as a rule boys who learn to smoke fall a prey to greater vices. He invoked the blessing of the Lord upon all present.

Singing, "What was witnessed in the heavens?" Benediction by Elder Parley Z. Hatch.

The second session convened at 2:30 p.m. Commenced by singing, "Guide us, O Thou Great Jehovah." Prayer by Elder Aerial G. Eames. Singing, "Reverently and meekly now."

The sacrament was administered by Elders Harley Greaves and George H. Parker, assisted by Elders Frank H. Eastmond and A. G. Eames. Sacramental song, "We'll sing all hail to Jesus' name."

The general and local authorities were presented by Elder Parley Z. Hatch. All were unanimously sustained.

Brother B. R. Birchall said it was just as necessary for the saints to meet in worship as it was for them to supply their physical needs. He spoke of the sincerity of the Latter-day Saints in their worship and said he had never felt like turning away from the Church. He had joined the same in Utah, after going there to try to convert the "Mormons." The cause of truth is advancing, for the gospel has been restored to the earth never to be taken away again. He urged all present to obey the Savior's injunction, "If ye love me, keep my commandments."

A solo, "The Children's Home," was well rendered by Brother Walter Roberts.

President Jackson said the world does not believe that the Latter-day Saints have the true gospel of Christ, because they are ignorant of many of its principles. It was not the honest in heart who put Christ to death, but the professed followers of Moses. It is only by the power of the Holy Spirit that we can know that Jesus is the Christ and that Joseph Smith was a prophet of God. Our testimony to the world is that the gospel has been restored by the angel that John the Revelator saw, and that the authority of God is now upon the earth. His testimony had been strengthened while in the mission field. He desired to magnify his calling and remain faithful in the great work.

President Clawson rejoiced in the fact that the Church was so perfectly organized. He felt sure their worship that day was pleasing in the sight of the Lord. He was delighted with the gospel of Christ. It comprises many Divine principles, which are the power of God unto salvation. We must have faith in God or our worship will not be acceptable to Him. Baptism is also essential to salvation and required of all converts. The things of man are understood by the spirit of man, and the things of God by the Spirit of God. This latter cannot be bought, but can be given by the laying on of hands, which principle is an important one in the plan of salvation. Tithing is a principle that is overlooked by the Christian world. It was not introduced by man to get gain, for the Bible shows that it was taught by the servants of God in all ages. God reproved the children of Israel for their neglect of this principle. The law of tithing is also binding upon us. The fact that the Lord requires the same proportion—one tenth—of

all men is a proof that He is no respecter of persons. The speaker prayed that we might all have the ability to keep this holy law of God.

Singing, "High on the mountain top." Benediction by Elder James J. Allen.

The evening session opened at 6:30 with the song, "We thank Thee, O God, for a Prophet." Elder E. E. Pinkney offered prayer. Singing, "Praise to the man who communed with Jehovah."

Elder Parley Z. Hatch read the statistical and labor report for the past six months.

Elder Hugh Ireland spoke of the beautiful sentiments contained in our songs. Having so strong a biblical foundation, and being a people who do not deal in theological probabilities, the Latter-day Saints have no uncertain message to declare to the world. We have the true and everlasting gospel, with all the gifts and blessings that pertain thereto. The speaker showed that God's kingdom is one of order, and that our Church is progressive. It is God's instrument for the salvation of mankind. We possess the fullest measure of religious truth that is known on earth and freely offer the same to the world.

Elder C. M. Englestead bore testimony to the restoration of the gospel. He said that, though the Church possessed all the gifts and blessings, yet if its members have not charity, they are profitted nothing. Faith, hope and charity are necessary qualifications for the saints of God to possess.

Elder James J. Allen explained the views that are entertained by the world as to our claim that we have the only true gospel of Christ, and he replied to their objections. Because of the wickedness of man the gospel was taken from the earth. The speaker compared the teachings of the Latter-day Saints with those of other churches and said that the former had all the truth possessed by the latter, and also other truths that God had revealed in these latter days.

Sister Lizzie Gleaves rendered the solo, "The Crown of Life," in a pleasing manner.

President Clawson said he had enjoyed the solo, and that the singing in general had been inspirational. He spoke on the necessity of Divine authority, and said that a man who merely feels impressed that he has been called to the ministry has no right to assume authority. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." He said that the Latter-day Saints took the entire Bible for their guide. The world is mistaken in the idea that revelation is no longer needed. It was through this principle that the true gospel had been restored to the earth in these days, after the great apostasy. He showed that prophets and apostles are needed in the Church to bring the people to a unity of the faith, for without them we are void of the word of God. Jesus evidenced His sincerity by yielding up His life. In

the same way the sincerity and divinity of Joseph Smith's mission was proved. The Latter-day Saint elders were willing to go forth, under the burden of misrepresentation, to proclaim the truth, thus proving their sincerity as well. The spirit they possess must lead them onward to success. In closing, he invoked God's blessing upon all present.

Conference adjourned for six months after singing, "Prayer is the soul's sincere desire," and benediction by Elder H. R. Ockey.

At ten o'clock Monday morning, November 11th, 1912, President Clawson met with the elders in Priesthood meeting, at which they reported their labors for the past six months. Many questions were asked, which were answered satisfactorily by President Clawson, who also gave many good instructions.

PARLEY Z. HATCH, Clerk of Conference.

FROM THE MISSION FIELD.

Successful Concert at Carlisle.—A successful concert was held at 47 Scotch Street, Carlisle (Newcastle conference), Monday, October 28th, 1912, under the auspices of the Mutual Improvement Association, for the purpose of liquidating the branch indebtedness. An interesting program was rendered, which included a one-act play by Messrs. Stevenson, Skinner and Burns, entitled, "The Burglars." Much credit is due the Amusement Committee, members and friends for their hearty support, a sum of over £1 10s. being realized.

Sale of Work.—On Saturday, October 12th, 1912, the Halifax Branch Relief Society (Leeds conference) held their annual sale of work in their meeting room, 183 Gibbet Street. President Benson and several elders were in attendance. A good tea was provided, and during the evening the Sunday School children gave a very interesting program, which was well rendered. The room was crowded and an enjoyable time was spent. The proceeds amounted to £12, which will be used to relieve the wants of the sick and needy in the branch.

Successful Socials.—On Monday evening, October 14th, 1912, at 8 p.m., a social was given under the auspices of the Swinton branch (Manchester conference), in honor of Sister Mary A. Walton, who was leaving for America. A good program was rendered by the elders and saints. A beautiful gold brooch was presented to Sister Walton by the elders, saints and friends. Refreshments were served and a pleasant evening was spent by all.

At Burnley, on Saturday evening, October 26th, 1912, a farewell social was tendered Elder O. H. Grimmett, who was leaving for his home in Zion. In appreciation of Elder Grimmett's labors and associations in the Burnley branch (Liverpool conference), the

elders and saints presented him with a signet ring. An excellent program, consisting of songs, recitations and anthems by the choir, was much enjoyed by all.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVIII.—PAUL'S VOYAGE TOWARD ROME.

Text: Acts 27. Lesson setting: Time, place, etc.

I. THE COMPANY.
   1. In charge of Julius.
   2. Paul's companions.

II. PAUL'S TREATMENT.
   1. Nature of it.
   2. Liberties given.

III. THE DANGERS OF THE VOYAGE.
   1. Contrary winds. (a) Impeded progress.
   2. Foretold by Paul. (a) His suggestion to winter at Fair Havens. (b) Ignored.

IV. THE STORM AT SEA.
   1. Nature of it. (a) Like a typhoon or tornado.
   2. The ship in danger. (a) How it was lightened.
   3. Fourteen days of peril.

V. PAUL THE MASTER MIND AMONG THEM.
   1. His fasting and prayer.
   2. His testimony that God had answered him.
   3. His assurance of the safety of the crew and passengers. (a) How accepted.
   4. How the passengers regarded him.
   5. The blessing "In presence of them all."

VI. THE WRECK.
   1. All saved.

DIED.

PARKER.—At Leeds (Leeds conference), September 23rd, 1912, Brother Richard K. Parker, aged 64 years. Interment at Harehill Cemetery. President Melvin J. Benson officiated. He lived and died in full fellowship of the Church.

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